than six poles would be so tied together, a strong line running through the holes, leaving a loop to go about the horses' neck. Another line was tied around the six, about in the middle, to hold the poles together as the horse dragged them through the water. A mounted horse could draw two sets of six poles across the river at one time, one set on each side, but could not take all the poles for a lodge on a single trip. Meat packed in skin bags was often lashed to the poles and did not suffer in transit. Occasionally older children rode across the river on these poles, and some people paddled across straddling a single log.

The same goods which we have described as used by the Gros Ventre to meet their needs for food, clothing, shelter and transportation were likewise used to meet many other needs. Cloth and clothing, feathers, ornaments, and so forth, were used as religious sacrifices and offerings. Food was used as payment or part-payment for services of those who helped in production of economic goods, or of those who cured diseases, acted in ceremonial capacity of one kind or another, as well as in meeting certain specific kinship obligations. Lodges might be painted in accordance with a supernatural vision, and, with the associated songs, were transferrable to others as ritual objects. Horses were used as payments of various kinds,—in connection with the bride price, to ceremonial grandfathers, and so on. There was thus no medium of exchange within the group and no strict classification into producer's goods as contrasted with consumer's goods is possible.

2: Flannery E-5 (1940-1948) 1953
NQ13 Gros Ventre NQ13

231 721 got scared and ran to the other side of the horse. Finally she took a big stick and threw it at the white thing and still it didn't move so she went closer and found it to be a Hudson's Bay blanket just soaking wet. The enemy must have used it when they crossed the river. So she dragged it home to her lodge. When she got there she called to her grandmother: 'Is he there?' Her grandmother said: 'He is.' She was still furious at her husband and called to him: 'Come out! I am giving you this,' and she said it in the way people speak when they are giving something on return from war. She was giving her husband his own buffalo horse! He however didn't say anything or make any exclamation. This so enraged her that she took the blanket and rolled it up as small as she could and threw it at him, hitting him on the chest saying: 'Here is another thing I brought you!' Then he laughed. But she had at least saved one of the most valuable horses.

[431] "The next morning the rest of the Gros Ventres in the party moved on, leaving this family behind. But fortunately some others came along and seeing their plight gave them horses, for example, Pemmican gave one to Coming Daylight, Little Shields gave her uncle one, and Sleeping Bear gave her husband one."

231 436 The importance of various transactions could be gauged by whether or not a horse were included, other things such as fancy clothing, ornaments, guns, etc. being mentioned as "thrown in."

[554] A person who gave a horse in whatever connection accrued prestige for himself and at the same time showed in what esteem the donor

[583] held the recipient. Horses were generally included in the bride price; in inaugurating the more serious type of enemy-friendship; in payment for services of the medicine man in curing certain types of illness, and in payment to the ceremonial grandfather as well as in payment to the namer or ear-piercer of a child; in settling disputes; in gambling; in gifts to others in honor of relatives, and in meeting certain other kinship obligations.

231 556 Horses could be acquired by a man through raiding the enemy; by gift from relatives and from non-relatives in honor of someone else or in instituting the enemy-friendship; in the bride price of a sister, daughter, or maternal niece; in payment for services rendered; in gambling; through inheritance; in trading with the whites. A woman might share in the bride price of her brother's